

THE CONVERTED CATHOLIC

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Christ's Mission "Goes Over the Top"
American Protestants Waking Up
Text of the Oregon Compulsory
Education Bill
and
The Argument that Carried it at the
Election
Presbyterians in Arms Against
"Ne Temere"

JANUARY
1923

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New York City.

THE CONVERTED CATHOLIC

An International Magazine

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*Devoted to the Instruction of Roman Catholics Regarding the Evangelical
Faith, the Enlightenment of Protestants to the Aims of the
Roman Hierarchy, and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church
of Rome*)

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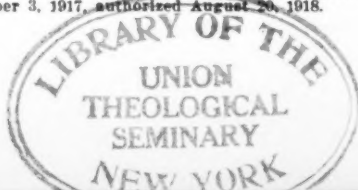
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THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XL

January, 1923

No. 1

The subscription price of this magazine for Priests of all Catholic Communions, and for Ministers and Theological Students of all Protestant Denominations is only One Dollar a Year.

Until March 1, the sum of One Dollar will be accepted as full payment both of **NEW SUBSCRIPTIONS** and for **RENEWALS**

Rome Burns Her Own Scriptures in Chile

"M. I., in an article in "The Church Times" of September 22, 1922, page 291, states: "The British Minister to the Republic [of Chile] told me a good story of Father Kenelm Vaughan's visit to collect funds for building the Sacrament Chapel at Westminster Cathedral. The good Father was a great evangelical and brought with him a huge quantity of New Testaments in Spanish for distribution, but he was met on the frontier by an emissary of His Grace of Santiago with instructions that the Testaments must be burned before he could enter the province. Which was promptly done."—Protestant Alliance Magazine, November, 1922.

American Protestantism Waking Up

It should be a matter of great thankfulness to God that the Protestant people all over the country have begun to wake up to the reality of the Papal Peril, and its menace to the nation. It is quite true that some of the forms in which this waking up is manifesting itself are not quite along the lines of Christ's Mission, but so far as the safety of this nation and our free institutions is concerned, almost anything is better than the apathy of ignorance and indifference that has covered the land these many years, and is chiefly responsi-

ble for the development of Papal aggression to such a dangerous stage. As we go to press, the latest hopeful sign in this direction is the bold protest of certain Presbyterian bodies against the operation of the "Ne Temere" Decree of Pope Pius X. One thing is certain: never before have the prospects before Christ's Mission been so wide and so promising, and the meeting of Dec. 14th has equipped the Mission with a working force for taking advantage of them that it never possessed before.

Papalist Dread of the Bible in Syracuse

A statement appeared in the "Syracuse Journal" of October 21, that the Board of Education of that city had directed Percy M. Hughes, superintendent of the city schools, to begin having selected passages from the Bible read in the schools. A committee headed by Rev. L. M. Loundsbury had selected suitable Bible texts for that purpose under direction of the board. The perfect impartiality of the plan and its perfect fairness to the Church of Rome is shown from the fact that Roman priests were appointed on the committee to select the texts which might be read in the schools. That would prevent the possibility of using Bible passages that might be considered as unfavorable to the Roman Catholic faith. But the Roman clergy, acting no doubt under orders of Bishop Grimes, resigned from the committee and refused to participate in the selection of any portion of the Sacred Scriptures which they were willing for the public school pupils to hear. Moreover, they threatened to seek a restraining order from the courts to prevent the board from having the Bible read at all in the schools.—"The Protestant" (Washington) December, 1922.

"Vocations"
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Convents
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CHRIST'S MISSION'S RUBY ANNIVERSARY

All friends of Christ's Mission the world over will be glad to learn that the Mission is celebrating what is practically the fortieth anniversary of its founding by what may be termed the mobilization of the Congregation that attends the services at 331 West Fifty-seventh Street, New York. As related elsewhere in this issue, on the evening of Dec. 14, 1922, a "collation" took place in the Y. M. C. A. building on the same street, followed by a meeting in the chapel of the Mission at which new plans were adopted for the extension of the work, all of those present pledging themselves to personal endeavor in several different lines of action. The most important of these was the formation of a Committee on Propaganda, whose task will be to provide for the issue of a number of booklets and pamphlets—some new, and others reprints of Father O'Connor's Letters to Cardinal Gibbons, which were highly appreciated in every quarter of the globe. Also reprints of the evangelical messages to the Roman Catholic people, based on citations from their own Bible, especially adapted for circulation among them. Contributions sent for this Committee will be devoted solely to their work. Incidentally, it may be mentioned that each of these publications will contain a statement concerning Christ's Mission and its aims, with an appeal for assistance. And there is good reason to believe that the success of this branch of the Christ's Mission enterprise will go far to relieve the financial strain under which the Board of Trustees has labored for several years. As the Congrégation of Christ's Mission goes forth to its new field of work it claims for itself the promise of God in Joshua I: "As I was with Moses, so I will be with thee. I will not fail thee nor forsake thee." And it also takes to itself the command (not advice) of the Lord, given three times in the same chapter: "Be strong and of a good courage" (verse 6), "Be thou strong and very courageous" (verse 7) and "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (verse 9). This announcement and the texts above cited constitute the New Year's Message from the Board of Trustees and the Congregation of Christ's Mission to its friends in all parts of the world.

CHRIST'S MISSION GOES "OVER THE TOP"

Thursday, December 14, 1922, will be an historical date in the history of Christ's Mission, because, on the evening of that day was inaugurated the "Forward Movement" of the Mission and the first steps were taken for the mobilization of the members of the Congregation, the friends of the work and the subscribers to THE CONVERTED CATHOLIC in the Metropolitan area.

The Collation

There were two features that were novelties in the Mission's history. First, there was a collation, at which some thirty persons sat down together, and second, in the meeting that followed (also an innovation in respect of its character), an assembly of about double that number, being of one accord in one place, enthusiastically received a series of practical suggestions for personal participation and effort in the prosecution of the work to which God had called the Founder of the Mission forty years ago. The weather was about as unfavorable for the gathering as it could well be, melting and melted snow under foot, with damp and "muggy" atmosphere admirably adapted for the cultivation of the germs of pneumonia and grippe. Indeed, several friends who had sent their cheques for the collation felt afraid to venture out of doors on such a night.

After the good things provided by the Y. M. C. A. caterers' department had been discussed with appreciation, Rev. James Parker, Ph.D., President of the Board of Trustees read a letter from the Rev. Andrew Bongarzzone, of West Hoboken, explaining his absence by the fact that his duties as pastor of two congregations prevented his attendance. He was one of the last priests who "passed through" Christ's Mission under the instruction in the evangelical faith of Father O'Connor. In the room was another former priest of Rome for whom arrangements as to the future are now in progress. He is a man of many talents, and gives every promise of becoming a useful teacher of evangelical truth when he has learned more of the Gospel, and has entered into a closer personal acquaintance with our blessed Lord

and Saviour. At the present time, we understand, he is doing most uncongenial work in order to meet his personal expenses—in itself no small evidence of his sincerity of purpose and determination to follow the leadings of the Holy Spirit.

Dr. Oscar Voorhees spoke of the meetings that have been conducted under his wise and tactful leadership during the past three months—also of some of his personal work for the Mission outside the meetings, and his efforts to obtain funds for the assistance of the priest referred to above.

The Meeting in the Chapel

Upon arrival at the Chapel, Dr. Parker took charge of the service, and after the opening hymn said some kind things about the Editor of this Magazine and his work—so kind indeed, that the latter felt somewhat embarrassed—a rather unusual sensation. The Editor referred to his association with Father O'Connor and expressed his belief that he had in some measure absorbed the "mind" of the Founder of the Mission, though of course he could lay no claim to the possession of the wisdom and learning and scholarship, and personal charm and graces that had distinguished his world-wide ministry. He concluded by saying that he had not written or published a line or an item without remembering that the day must soon come when he would have to answer for his work not only before the Great White Throne, but also to Father O'Connor himself.

Dr. Voorhees' Address

Rev. Oscar M. Voorhees was introduced, and spoke at first in a reminiscent vein. His connection with the Mission began just about the time that Doctor Ferrando was resigning as Director. He was a Trustee during the period of the World War, when the building was devoted to patriotic purposes.

His knowledge of Dr. O'Connor had come through Dr. Burrell and others who had known him, and his hope was that God would raise up a man of Father O'Connor's spirit, with similar gifts and consecration, to carry the work forward to the degree of success that is entirely possible.

He spoke of THE CONVERTED CATHOLIC as being the only

magazine of its kind, being conducted in the belief that the Catholic people can be converted, as many of them have. He spoke of the large number of priests who had left the Church under Father O'Connor's leadings, of one who is now feeling his way into the light, and in whose behalf a fund is being raised quietly to give him a course in a suitable seminary, and so fit him for the kind of ministry for which he is fitted.

From the testimonies given at the Mission services week by week he is convinced that hundreds of Catholics are ready for the coming of the Spirit of God, and for that conversion that will bring them out of the papal and sacerdotal bondage into the light and joy of the Gospel of Jesus Christ that is the blessed heritage of Protestant Christianity.

He was followed by Dr. F. S. Ritter, pastor of the Waverley Congregational Church, of Jersey City. He said, among other things, that it seemed to him as he looked at the names of Huss and Savonarola on the wall of the Chapel, that although the fagots that took the lives of those heroes of God had long ceased to burn, their smoke was still to be seen in Christ's Mission and its work. For himself and also on behalf of his church, he wished the Mission Godspeed.

Dr. Parker's Items of Practical Work

Dr. Parker then read from the November issue of the Magazine several of the forms of assistance set out therein for individual work in furtherance of the objects of the Mission. As he read these one by one, and asked who, among that company, would promise to carry them into effect, they all met with enthusiastic response, the different friends giving their names and addresses, and writing on cards the different items to which they pledged action. The responses in regard to increasing the Sunday congregations and the circulation of the Magazine were most gratifying.

But perhaps the greatest enthusiasm—both in words and in tangible cash—was shown over the proposition of the Propaganda Committee whose task will be the issue of tracts and pamphlets. Mr. J. W. Thompson, the Treasurer of the Mission, became chairman of this committee with another gentleman, and Mrs. O'Connor and one other lady signified

their willingness to serve. But the enthusiasm as to this item was manifested in visible form by the payment of various sums in cash and promises of more, so that the appearance of the first of these tracts will not be long delayed. Several testimonies of converted Catholics and of old friends of the work inspired everyone with new zeal.

The Self-Denial of Mrs. Katherine Barry O'Connor

Dr. Parker said he had just learned that Mrs. O'Connor had decided to deny herself the privilege of spending the winter in California in order to give her undivided attention to the office work of the Mission.

Dr. Ritter rose and said such an announcement must touch all hearts and he moved that the meeting show its appreciation of the self-renunciation by a rising vote. Unanimous.

When the meeting adjourned, all went home feeling that a new page in the history of Christ's Mission had been written.

PLEASE RENEW YOUR SUBSCRIPTION

If your subscription has expired, will you kindly renew it at once? If you renew it before March 1, One Dollar only will be accepted instead of \$1.50. Never was this Magazine more needed, and never did it have so great an opportunity for usefulness as at the present time. The Protestants of the United States have at last begun to wake up to the magnitude of the Papal Peril, and although some of the evidences of that awakening are not manifested just in the way that Christ's Mission would prefer, yet there is good reason for hope that our Government and our civil and religious liberties will escape destruction at the hands of the representatives of the Roman Curia. The violence and malignity manifested by the agents of the Roman hierarchy who are holding public office in their efforts to destroy those who are set for defence of American principles of civil government are working on the side of Protestantism and liberty. One thing every subscriber can do, whether his subscription has expired or not: he can ask at least one friend of his to subscribe for the Magazine and send in \$1.00 which will be accepted as payment till March 1, 1923.

A. X. R. C. F.
THE HISTORY AND CONSTITUTION OF THE
AUSTRALASIAN EX-ROMAN CATHOLIC
FRATERNAL

Preamble

Whereas, certain brethren in the Commonwealth of Australia and the Dominion of New Zealand, acknowledging Almighty God as the Supreme Ruler of the Universe, and Jesus Christ, the second Person of the Most Adorable Trinity, to be true God and true Man, the Saviour of mankind, and the Only Mediator between God and Man, and being determined to support the Protestant religion, the rightful King and Queen, and their successors to the throne, being formerly members of the Roman Catholic Church, but for some years back, and now, please the Divine Will for all time, being Protestants, have prayed and pleaded to God and to each other for the establishment in the Southern hemisphere of a Fraternal among ourselves whereby we could be mutually helped, strengthened and consoled against the dangers and the difficulties peculiar to our unique position, and being convinced that the time is opportune, agreed among ourselves to call the brethren to assemble in the Presbyterian Church Hall, Castlefield Street, Bondi, Sydney, on Wednesday, October 4, 1922, at the hours of 10 a. m., 2.30 p. m. and 8 p. m.

At the formal sessions, morning and afternoon, and at the immensely packed public meeting at 8 o'clock, we placed the results of our labors before the members newly received, and the audience, amid the most general acceptance and thundering acclamations, many a fervid prayer being uttered the while, and many a grateful tear rolled down our cheeks that at last another and a further step had been made towards the emancipation of them that still are in "bonds," "as though we ourselves were yet bound."

Title

- (a) It was resolved that the Society contemplated be known as "The Australasian ex-Roman Catholic Fraternal."

- (b) It was resolved "to gather into closer fellowship" the scattered units of the Secessionists from the Church of Rome into one organized whole throughout Australasia.
- (c) To weld these units together as a "fighting force" on the side of British loyalty and the Protestant faith.
- (d) And to bring into the blessed regions of peace, liberty and love their enchained and discontented brethren, still captives under the Roman régime.

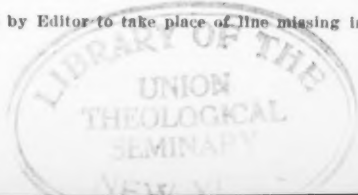
The Conditions of Membership

- 1.—To have formerly been an adherent of the Church of Rome.
- 2.—To have withdrawn from that Church from conscientious motives.
- 3.—To be recommended by a well-known member of the Protestant community.
- 4.—To be in active connection with some denomination of the great Protestant Church.
- 5.—To be of undoubted loyalty to the King, to **Australia under the Union Jack**, and to the British Constitution.
- 6.—To wear the approved emblem.

The Public Meeting

At 7 o'clock, as members and guests were standing around the festive board, gratefully singing the "Praise God," loud [sounds were heard of persons]* knocking who demanded admittance. They had come after their day's toil, bringing their cold tea with them, so as to get seats. God bless them! They had both. In no time 500 packed themselves in that hall to hear again "the Word" from men who now believe as never before. In a quarter of an hour or so another 500 surrounded the building—couldn't get in. Heaven helped them. They never retired. X. R. C. Rev. Thos. Willason, Methodist minister, South Australia, wiled away the weary waiting by two exquisite renderings from Moore's melodies. The audience relieved him by indulging in the Allies' National Anthems. Then 8 o'clock struck, and the 500 inside and the 500

* Words in brackets supplied by Editor to take place of line missing in the pamphlet.



outside gave out "The Church's One Foundation," as only X. R. C's, with born Protestants, can give it. Our chairman, the Rev. John Enright, ex-priest and monk, after an inspirational prayer by Rev. Jones, Methodist, squared himself as he stood up among his brother X's for his task of explaining the needs, objects, aims, etc., of the "A. X. R. C. F." As he was resuming his seat a magnificent bouquet was presented to him and his X. R. C. wife by L. O. L. Brethren—orange flowers and favors. When he introduced X. R. C. O'Doherty (now a Presbyterian minister) and his six feet one inch of Irish manhood the cheers were deafening. And when between the two speeches the audience had sung "Lead, Kindly Light," and when he introduced X. R. C. Willason (now a Methodist minister), with his bulky proportion of Australian-cum-Irish personal charms, the cheering was again loud and long. The welcomes were spontaneous and marvelous. Both speeches will be long remembered as recitals of what brave men and women have done, and still are doing, "for God and the right." The big audience was impressively moved; loud "Amens!" "Praise God!" smiles, tears, cries of "Shame!" "Well done!" "God bless you!" etc., telling how these "men of God," and their women, too, were impressing the Christian hearts within hearing.

Rev. W. Touchell, Congregational minister, N. S. W.—that famous champion of British and Protestant freedom—received a glorious reception as he stood up to "fire the furnaces" once more, and to wish Godspeed to the new-born of that numerous family of Christian organizations which, each and all, have as their guiding star the everlasting principle of "equality for all, exclusive privileges for none." The meeting, with him, carried by acclamation a vote of thanks to the Christians who had sung and spoken, and to the "noble six" ladies who had catered for their creature wants.

Again Rev. Bro. Jones led in a fervent prayer of blessing upon the new Fraternal on its passage through life. Bro. Arnold (Mascot), Presbyterian minister, pronounced a stirring benediction on all present and kindred societies. Then the national anthem was sturdily voiced by the people. The

cheers rang out again. "Bravos" were hurled at the platform, and handshakes and soul thrills were exchanged. The tears of joy shone brilliantly, and the hosts of the Lord brought an historic day—4th October, 1922—to close under the influence of the Fraternal's text, "If God be for us, who can be against us?"

Signed: Rev. John Enright, formerly Father Andrew, C. P., Bondi; Rev. Martin O'Doherty, formerly Father O'Doherty, Brisbane; Rev. N. H. Louwyck, formerly Father Louwyck, South Australia; Rev. Thomas Willason, Methodist minister, South Australia; Rev. W. H. Coady, Methodist H. Mission, South Australia; Mesdames G. M. Enright; Louwyck, South Australia; Price, South Australia; Fisher, Sydney; Jane A. Wilson, Sydney; Miss M. Partridge, Kogarah, N. S. W.; Mr. Castello, Coogie, N. S. W.
The Executive—A. X. R. C. F., 4th October, 1922, Bondi.

MORE CATHOLIC "HISTORY"

Q.—Why did Martin Luther leave the Church? What doctrines did he deny, or what were some of his teachings?

A.—Pride and jealousy may be said to be the cause of Luther's defection from the Church. Pope Leo X, on the occasion of the building of the Great St. Peter's at Rome, commissioned Tetzel, a Dominican, to preach the Indulgence granted to all who would contribute to this worthy cause, and at the same time fulfil the necessary conditions. Luther was very much disturbed and angered that one of his Order was not chosen for this mission, and immediately revolted against the Church and her teachings. At first he attacked the doctrine of Indulgences. Then he proceeded to teach that faith alone will save mankind; the Sacrifice of the Mass is an abomination; there is no necessity for confession, abstinence, fasting or any mortification whatever. He denied the supremacy of the Pope and wrote against Purgatory, free-will; in fact, he attacked every article of teaching that was near and dear to the heart of a true, loyal, practical Catholic.—Brooklyn "Tablet," August 19, 1922.

THE NEW FRENCH NATIONAL CATHOLIC CHURCH

A Paris despatch to "The New York Herald" (Dec. 6), said that a new national Church, with the foregoing title, had been formed and had selected as its Bishop Abbe Maxime Ardot, who some years ago married one of his parishioners in a village in the Seine-et-Marne district. The despatch says that there are several thousand married priests in France, and that an assembly of some 300 of these will shortly consecrate Abbe Ardot as Bishop. It is stated that the first chapel edifice is being prepared in which "the married priests who have been prohibited by the Vatican from celebrating mass and other rituals will carry on Catholic doctrines on the apostolic basis as in the Roman Church, but will no longer recognize the Pope's dicta as final." The correspondent thus quotes the Bishop-elect Ardot in his "first official interview":

"It is really the national church of France," he said, "for we have recognized the separation law of 1905. We refuse longer to admit that Rome can dictate whether priests shall marry, for we are convinced that married life enables one to come closer to the members of the church because we are better able to share their joys and troubles.

"We have not asked Rome to permit us to marry. We simply married and then told Rome what we had done, and if the door has been closed to us by the Roman Church we have found a new door open."

Then, as he drew his wife toward him, the Bishop-elect pointed to the ring on her finger, saying: "We are married and proclaim it openly. There is nothing to be ashamed of. They have failed to get me to divorce my little helpmate. Divorce will not be tolerated by the French official Catholic Church except for the gravest substantiated reasons."

Abbe Ardot, he continues, was born in Rozoy-en-Brie in the province of Seine-et-Marne, forty-three years ago. After graduation from the Seminary of St. Sulpice at Paris he was ordained a priest in the Cathedral at Meaux in June, 1903. After eight years in the parish of La Croix-en-Brie he married Mlle. Lucia Lelong, a member of his parish, to whom he had administered the first communion. The church refused to

permit him to continue masses, but he was not excommunicated.

Abbe Ardot then formed an association for the aid of brother priests in the same predicament, and they said masses in private homes instead of at public altars.

"This movement by married priests now has become international and undoubtedly will spread to the United States," said Abbe Ardot. "The Bishop of Prague sent congratulations and pledged the sympathetic support of the Czechoslovak Church, which has just been excommunicated by Rome. Swiss Catholicism and married priests also are supporting the movement."

VATICAN EXCOMMUNICATES SCHISMATICS

Four members of the executive council of the "Jednota," the organization of schismatic priests of Czechoslovakia which was recently dissolved, have been formally excommunicated by a decree of the Congregation of the Holy Office. The form of excommunication directed against them is what is known as "nominatim et vitandi," an extreme form of the penalty which not only names the person excommunicated but directs all the faithful to avoid contact with him. The excommunicated priests are Dr. Svatos, Saverio, Dvorak, and Ludovico. The action of the Holy Office was taken because of the refusal of the men named to submit to former decrees of the Congregation condemning the "Jednota."—Rome despatch to Brooklyn "Tablet," November 25, 1922.

This story was told in one of the newspaper offices: A certain Roman Catholic holder of a minor city office gave offense to a priest, with the result that he "lost his job," and was subsequently compelled to accept a position in the street cleaning department, where he was placed under an Italian foreman. One day, while at work, this priest passed along the street, and stopped to speak to this man, saying; "How do you like your dago boss?" This question was answered by another, "How do you like yours?"

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

A NEW YEAR'S MESSAGE TO CATHOLICS

Arise, and pass over this Jordan * * *.

As I have been with Moses, so will I be with thee: I will not leave thee, nor forsake thee.

Behold I command thee, take courage, and be strong. Fear not and be not dismayed: because the Lord thy God is with thee in all things whatsoever things thou shalt go to.—Josue i, 2: 9.

Jesus said:

Behold I am with you all days, even to the consummation of the world.—Matthew xxviii, 20.

Never has the world been so full of trouble as it is to-day, and never have so many millions of people faced trouble of so many different kinds in so many different countries as to-day. Every thinking person in this country cannot help regarding the future with anxiety and a measure of despondent foreboding. And to those who know not God there seems little hope that "things will come out right"—either for the individual or the nation.

So far as the individual is concerned, the test of any religion is its value in such times as these: and, in the last analysis "religion" really means the relations between a man and God.

Many Roman Catholic people have sad misconceptions of God and His feelings towards them—even those set forth quite plainly in their own Bible. They look upon Him as still angry with them because of their sins—so angry indeed, that

the propitiatory "unbloody sacrifice" of the Mass has to be continually offered up to appease His wrath. Nowhere in their own Bible is this teaching set forth, and the real attitude of God towards them—and that of our Lord Himself—are plainly stated above. And these texts are only a few out of many of the same general tenor.

Every reader of these lines—whatever his "creed" or denomination—and if he has none at all, faces his Jordan to-day. He has reached a definite stage in life, and before him lies "the Promised Land" of religious experience that God desires him to enter into and enjoy: an experience of the joy and peace in the Holy Ghost that arise from the consciousness of the forgiveness of all past sin, of personal mutual friendship between him and his Father in Heaven, and a continual realization of the Divine love, presence, protection, and sustaining grace in all the changing vicissitudes of human life. All this, together with the assurance that the hour of death will but be the entry into being with Christ, "which is far better" (Philippians i, 23).

So the word of the Lord to Josue comes to you: "Arise, and pass over this Jordan." Obedience to this command implies effort—getting up and leaving your present and past behind. Many people are kept out of the enjoyment of the salvation God has in store for them because they will not "arise." Even when the good things that God wants them to enjoy are pointed out to them, they refuse to "arise": they would like to have them, but they want to be saved *IN* their sins, instead of *FROM* them. And God will not do anything for you that you can do for yourself. You must do the arising—and no priest or Church or friend can do that for you. When Father O'Connor lost his faith in his power to forgive sins and in his power to transform the consecrated wafer into the "body and blood, soul and divinity" of our Lord, he had to "arise" and leave the Church behind. Had he not done so, he would have remained in the false position in which he found himself, to the end of his life. There are doubtless hundreds of priests in the Roman Church to-day who lack the courage to "arise" as he did, and leave their past behind, and there is no

one on earth more deserving of pity and sympathy than such a priest. Nor is his hesitation to be wondered at. Where can he go? So far as we know, Christ's Mission is the only institution in the country where he can count on understanding sympathy and suitable aid. This is one of the cases where "a little knowledge is dangerous," for while the average Protestant mind regards the Roman priesthood as a body of men who believe that the end justifies the means, that any kind of sin is condonable if committed in the interest of the Church, and that no body of men of the intelligence of the Roman clergy can really believe themselves that they have power to forgive sins and to perform an alleged miracle in the sacrifice of the Mass, they overlook the effects of the manner in which those men have been educated and the way in which, as far as possible, any knowledge of doctrine contrary to the Creed of Pope Pius IV has been kept away from them. Neither have they any adequate conceptions of "what it means" for a priest to come out of the Roman Church. Even for the layman, any such action often means, in effect, largely having to begin life all over again because of the ostracism and persecution—active and negative—to which he will be subjected.

But, returning to the reader of this, it is not to this special form of "arising" to which reference is now made. The individual Catholic to whom these words are written, is called upon to "arise" in his spiritual experience. He has been going to confession continually for, perhaps, twenty years or more, and to Mass for as long, and has faithfully obeyed all the commands of his Church and his parish priest. Yet in his heart he knows that he has no more power over sin and no more realization of reconciliation with God than when he first began to do those things. The reason is simple: he has never been taught that he can be saved FROM his sins, although his own Bible (Matthew i, 21) gives that side of the power of Christ as the reason why He was to be called "Jesus"; and as a consequence the pious thoughtful Catholic has never passed from the experience of the Apostle Paul set forth in Romans vii, 24, 25 into Romans viii, 16—"the Spirit himself giveth testimony to our spirit that we are the sons of God."

Our Lord Himself says to every Roman Catholic: "Come to me, all you that labor, and are burdened, and I will refresh you (Matthew xi, 28)." Again, you must do the "coming." You can lift your heart and your voice to Him just where you are. There is no need for you to ask the Blessed Virgin or any saints or apostles or angels to intercede for you. Tell Him that you are taking Him at His word: that up to the limit of your will power you then and there renounce once for all everything in your life that you feel to be wrong and sinful: that you take by faith at His hand your share of the atonement made by His death on the Cross for all men once for all: and that you claim His almighty power to join your will power where it is insufficient, to live a life well-pleasing in His sight. And Jesus will keep His word. Witnesses to that glorious truth can be found in your city, town, or even village among the members of all the evangelical churches, as well as at all the non-sectarian "missions," all Salvation Army Corps and similar bodies.

And when, through Jesus Christ, you are reconciled to God—transformed from a rebel against the Divine Government into a "son" of the Almighty, all that remains is to walk in daily communion with God by prayer and live in accordance with the rules of life and conduct to be found in your own Bible. Then shall you prove the truth of the promises of God made to Josue centuries ago. The word of God abideth forever. In Him is everlasting strength. He is a prayer-hearing and a prayer-answering God; and through Him and with Him you shall have continual victory over all the circumstances that may arise.

God loves individually every Roman Catholic man, woman and child in the whole world. His will for every single one of them is that they shall live lives of joy and peace and happiness, and that they shall be so happy in this experience that their words and actions shall recommend His salvation to all the people round about them.

If some pious Catholic says that it is "presumptuous" for anybody to say these things the writer's rejoinder is that they represent his experience of over thirty years, some of them

containing poverty, disappointment, bereavement, losses and "hardness" of many kinds incidental to the spiritual warfare against principalities and powers and spiritual wickedness in high places waged by every "soldier of Jesus Christ" (2 Timothy ii, 3). During all these years "not so much as one word which he had promised to perform [unto them] was made void, but all came to pass (Josue xxi, 43)."

CATHOLICS ENJOYING SALVATIONISM

In reply to a question as whether the Salvation Army is "non-denominational" in its teaching and charitable works, "Our Sunday Visitor," Dec. 3, 1922, says it is "denominational," the assertion being based on an item by Col. Gauntlett in the "War Cry" of May 14, 1922, in which he relates the conversion of a little Italian girl, and then of her parents, a brother and two sisters. "The best part of the whole tale is to the effect that this Italian family was Catholic, but after joining the Salvation Army, 'joy and peace has reigned in our home' and again 'we are happy because we are saved.' Of course, the inference is that they could not be saved in the Catholic Church. Ever and anon the 'War Cry' prints the old and worn out stuff about Catholics not having seen a Bible before some enterprising commander brings one around."

In the sense in which the word "saved" is used by the Salvation Army, it is most unlikely for any person to be "saved" in the Roman Church, because the people are never told of such an experience being possible. And as to Catholics not having Bibles, Salvationists are in many places, the most likely people of all to know the facts, for few other organizations do so much house-to-house visitation. Pope Leo XIII in the Constitution "Officiorum ac Munerum," January 25, 1897 says (Chapter 3, par. 7): "All versions in the vernacular, even by Catholics, are altogether prohibited, unless approved by the Holy See, or published under the vigilant care of the bishops, with annotations from the Fathers of the Church and learned Catholic writers"—"Great Encyclical Letters of Pope Leo XIII," Bensiger Bros., New York, 1903 (Imprimatur of Archbishop Farley).

THE OREGON COMPULSORY EDUCATION BILL

We give below the text of this bill which was carried by a large majority at the State election November 7, 1922, together with the Argument that carried it. This Argument occupied less than one page of the Pamphlet in which it was submitted, while the arguments against it, occupied eight pages—not all, however, full pages. The Bill was opposed by Evangelical Lutherans; thirteen individuals; Trustees of St. Helen's Hall; heads of three private schools and a military academy; Seventh-Day Adventists; twenty-five Protestant pastors; and the Catholic Civic Rights Association of Oregon.

The Bill reads:

**A BILL FOR AN ACT TO PROPOSE BY INITIATIVE
PETITION TO AMEND SECTION 5259, OREGON
LAWS.—COMPULSORY EDUCATION.**

Be It Enacted by the People of the State of Oregon:

Section 1. That section 5259, Oregon Laws be, and the same is hereby, amended so as to read as follows:

Sec. 5259. *Children Between the Ages of Eight and Sixteen Years.* Any parent, guardian or other person in the State of Oregon, having control or charge or custody of a child under the age of sixteen years and of the age of eight years or over at the commencement of a term of public school of the district in which said child resides, who shall fail or neglect or refuse to send such child to a public school for the period of time a public school shall be held during the current year in said district, shall be guilty of a misdemeanor and each day's failure to send such child to a public school shall constitute a separate offense. Provided, that in the following cases, children shall not be required to attend public schools.

(a) *Children Physically Unable.* Any child who is abnormal, subnormal or physically unable to attend school.

(b) *Children Who Have Completed the Eighth Grade.* Any child who has completed the eighth grade, in accordance with the provisions of the state course of study.

(c) *Distance from School.* Children between the ages of eight and ten years inclusive, whose place of residence is more than one and one-half mile, and children over ten years of age

whose place of residence is more than three miles, by the nearest traveled road, from a public school; provided, however, that if transportation to and from school is furnished by the school district, this exemption shall not apply.

(d) *Private Instruction.* Any child who is being taught for a like period of time by the parent or private teacher such subjects as are usually taught in the first eight years in the public school, but before such child can be taught by a parent or a private teacher, such parent or private teacher must receive written permission from the county superintendent, and such permission shall not extend longer than the end of the current school year. Such child must report to the county school superintendent or some person designated by him at least once every three months and take an examination in the work covered. If, after such examination the county superintendent shall determine that such child is not being properly taught, then the county superintendent shall order the parent, guardian, or other person, to send such child to the public school the remainder of the school year.

If any parent, guardian or other person having control or charge or custody of any child between the age of eight and sixteen years, shall fail to comply with any provision of this section, he shall be guilty of a misdemeanor, and shall on conviction thereof, be subject to a fine of not less than \$5, nor more than \$100, or to imprisonment in the county jail not less than two nor more than thirty days, or by both such fine and imprisonment in the discretion of the court.

This act shall take effect and be and remain in force from and after the first day of September, 1926.

THE SUCCESSFUL ARGUMENT

(On Official Ballot, Nos. 314 and 315)

ARGUMENT (Affirmative)

Submitted by H. Baldwin, W. B. Daggett, Collin E. Davis, W. F. Harris, O. O. Hodson, F. C. Holibaugh, J. R. Jeffrey, E. L. Johnson, Leslie G. Johnson, John R. Penland, Ira B. Sturges, in behalf of the

Compulsory Education Bill

Do you believe in our public schools?

Do you believe they should have our full, complete and loyal support?

What is the purpose of our public schools, and why should we tax ourselves for their support?

Because they are the creators of true citizens by common education, which teaches those ideals and standards upon which our government rests.

Our nation supports the public school for the sole purpose of self-preservation.

The assimilation and education of our foreign born citizens in the principles of our government, the hopes and inspiration of our people, are best secured by and through attendance of all children in our public schools.

We must now halt those coming to our country from forming groups, establishing schools, and thereby bringing up their children in an environment often antagonistic to the principles of our government.

Mix the children of the foreign born with the native born, and the rich with the poor. Mix those with prejudices in the public school melting pot for a few years while their minds are plastic, and finally bring out the finished product—a true American.

The permanency of this nation rests in the education of its youth in our public schools, where they will be correctly instructed in the history of our country and the aims of our government, and in those fundamental principles of freedom and democracy, reverence and righteousness, where all shall stand upon one common level.

When every parent in our land has a child in our public school, then and only then will there be united interest in the growth and higher efficiency of our public schools.

Our children must not under any pretext, be it based upon money, creed or social status, be divided into antagonistic groups, there to absorb the narrow views of life as they are taught. If they are so divided, we will find our citizenship composed and made up of cliques, cults and factions each striving, not for the

good of the whole, but for the supremacy of themselves. A divided school can no more succeed than a divided nation.

The inspiration for this act is the following resolution:

"Resolved, That we recognize and proclaim our belief in the free and compulsory education of the children of our nation in public primary schools supported by public taxation, upon which all children shall attend and be instructed in the English language only without regard to race or creed as the only sure foundation for the perpetuation and preservation of our free institutions, guaranteed by the constitution of the United States, and we pledge the efforts of the membership of the order to promote by all lawful means the organization, extension and development to the highest degree of such schools, and to oppose the efforts of any and all who seek to limit, curtail, hinder or destroy the public school system of our land."

The above resolution was adopted by the Supreme Council, A. & A. S. Rite, for the Southern Jurisdiction of the United States, May, 1920.

Grand Lodge of Oregon, A. F. & A. M., June, 1920.

Imperial Council, A. A. D. Nobles Mystic Shrine, June, 1920.

Respectfully submitted,

H. BALDWIN, Prineville, Oregon.

W. B. DAGGETT, Redmond, Oregon.

COLLIN E. DAVIS, The Dalles, Oregon.

W. F. HARRIS, Roseburg, Oregon.

O. O. HODSON, McMinnville, Oregon.

F. C. HOLIBAUGH, St. Helens, Oregon.

J. R. JEFFREY, Seaside, Oregon.

E. L. JOHNSON, Hillsboro, Oregon.

LESLIE G. JOHNSON, Marshfield, Oregon.

JOHN R. PENLAND, Albany, Oregon.

IRA B. STURGES, Baker, Oregon.

THE PRESBYTERIANS AND "NE TEMERE"

The "Jersey [City] Journal" of Dec. 16, contains the following despatch from Newark, N. J.: Action on an overture seeking an effort on the part of the General Assembly of the Presbyterian Church in the United States to have changed a

rule which relates to the intermarrying of Roman Catholics and Protestants and the bringing up of children born of such marriages in the former faith, was deferred by the Newark Presbytery in stated session this week.

The overture had been sent down by the Presbytery of Erie in the Synod of Pennsylvania for the purpose of giving the local body opportunity to join with the Erie organization in submitting it to the General Assembly.

The overture was as follows:

"Whereas, The Roman Catholic Church in recent years is enforcing the rule that all persons not Romanists marrying those of the faith must be married by the priest, and in addition sign a carefully drawn paper binding themselves to bring up the children of such union in the Roman Catholic faith, and whereas many young persons of our own and other Protestant churches are the victims of this autocratic practice; therefore, realizing our solemn duty toward them and toward the cause of genuine Christianity for which the Saviour died and for which the fathers had to withdraw from those who taught and practiced the grievous errors of Romanism, we call upon the General Assembly to take such steps as seem wise and right, either alone or in conjunction with other churches, to remedy this insidious evil."

The "rule" referred to is the Decree "Ne Temere" issued by Pope Pius X, and promulgated in this country in 1908. In THE CONVERTED CATHOLIC for September, 1922, will be found the text of the New Zealand law under which it will cost a Roman priest about \$500 to carry out the terms of this Decree. The enactment of a similar law by the Legislatures of all our States would seem to be the best method for our Presbyterian friends to adopt to meet the evil of which they complain.

ANOTHER COURT DECISION AGAINST THE PRE-NUPTIAL "AGREEMENT"

The Brooklyn "Tablet" (November 25), had the following item from Buffalo dated the 17th: The Appellate Court here has refused to take cognizance of a pre-nuptial agree-

ment providing for the religious education of children of a mixed marriage. The decision was handed down in the case of Mr. and Mrs. Paul DeLaney of Brockton, Mr. DeLaney claiming that his wife had signed a pre-nuptial agreement that their children should be given a Catholic education, placed four of their children in Mt. St. Joseph's Academy. Mrs. Delaney resorted to habeas corpus proceedings to obtain custody of the children. The Court ruled that the husband and wife are the joint guardians of their children and that the husband has no right to take the children from the custody of his wife without reason. No cognizance was taken of the pre-nuptial agreement, the Court basing its decision entirely upon an interpretation of the Domestic Relations Law.

The last decision against this "agreement," so far as our memory goes, was in St. Louis, May 4, 1909. In this case Mr. Wade Cary, a Protestant, married Miss Gertrude Brewer, a Roman Catholic, the daughter of an attorney, after signing a contract which gave the wife the exclusive right to the religious training of any children born of the marriage. After Mrs. Cary's death, her husband decided to bring up the three children left behind, in his own faith. The children's grandfather, Mr. Brewer, opposed this, and sought to enforce the "pre-nuptial contract." Judge Matthew C. Reynolds handed down a decision that the agreement had no effect in law, and the Court would not enforce such a contract. He said that the father is the natural guardian of his children and cannot, before their birth, waive or assign this right to another. Judge Reynolds further held that the grandfather, Brewer, had no rights in the matter, and even though the wife were still living, the contract could not be enforced—it was void in law.—(THE CONVERTED CATHOLIC, vol. xxvi, pp. 236, 237).

IS THIS "NE TEMERE"?

(From "The Protestant World," Sydney, Australia, October 12, 1922).

The number of instances of the operation of the Ne Temere Decree coming to our knowledge are rapidly increasing, and some interesting revelations are promised in the near

future. The case referred to herein seems to savour of priestly interference, not for the purpose of declaring a civil marriage illegal, but, on the contrary, to make a bigamous civil marriage legal in the sight of God and the Roman Catholic Church.

In Parliament, last Thursday afternoon, in reply to Mr. Arkins, who desired to know whether the Minister was in a position to make a statement on the "Shergold" case, Mr. Ley said:

"Robert Patrick Shergold married Ada Margaret Lawler, at Newcastle, on January 6, 1909. Whilst so married, he did, on February 17, 1920, at Singleton, marry Eileen Mary Urquhart, his first wife then being alive. On March 7, 1921, Shergold was charged with bigamy, and having pleaded guilty, was sentenced to 12 months' imprisonment. His sentence was suspended under the provisions of Section 558 of the Crimes Act, relating to first offenders. Shergold and Miss Urquhart were both of the Roman Catholic faith, and Shergold's wife was a Protestant. After discovering that he was married, Miss Urquhart refused to live with Shergold. Representations made to me and confirmed by investigation show that pressure was brought to bear upon Miss Urquhart to return and live with the bigamist Shergold. With a view to persuading her to rejoin him, the matter was submitted to the Roman Catholic bishop of the diocese in which the party lived, and subsequently the following letter was written to Miss Urquhart, in which she was addressed as Mrs. Eileen Shergold:—'Dear Madam,—After fully considering all the documentary evidence placed before him, and all the circumstances of the case, the bishop has come to the conclusion that your marriage at Singleton with Robert Shergold is a valid and good marriage in the eyes of the Church, and as yourself and your husband, Robert Shergold, are now willing to live together, His Lordship directs me to inform you that you may do so. Yours faithfully, B. McKiernan.'" (Cries of "Shame.")

ROMAN CATHOLICS, "OATHS" AND "HERETICS"

The "oath" taken by the members of the Irish Parliament when the Irish Free State was set up was worded thus:

"I solemnly swear true faith and allegiance to the Constitution of the Irish Free State, that I will be faithful to King George, his heirs and successors in virtue of the common citizenship of Ireland with Great Britain and her adherence to, and partnership in, the commonwealth of nations known as the British Empire."

The New York Herald (Dec. 7) said, in its account of the proceedings:

"The labor members all accepted the oath, but when the formality was completed, Mr. Johnson, their chairman, read a statement explaining that in doing so they were following the political tactics of every country in the world where capitalism existed. The oath implied no obligation, he said, other than the obligation of any person who accepts the privilege of citizenship."

In other words that the oath was not regarded as in any sense binding upon their consciences. It is not stated whether Mr. Johnson is, or is not, a Catholic, but in this attitude he has the support of the decrees of the Council of Constance establishing the doctrine that faith need not be kept with heretics, especially in the expression "the oath implied no obligation." Of course King George V is a "heretic" in the eyes of the Vatican.

These decrees were called forth by the fact that the Emperor Sigismund had issued to John Huss (burnt at the instance of the Council) a "safe-conduct" couched in the following terms:

Sigismund, by the grace of God King of the Romans, etc., to all ecclesiastical and secular princes, etc., greeting. We recommend to you with a full affection—to all in general, and to each in particular, the honorable master, John Huss, bachelor in divinity, and master of arts, the bearer of these presents, journeying from Bohemia to the Council of Constance, whom we have taken under our protection and safe-guard and that of the Empire, enjoining you to receive him and treat him kindly, furnishing him with

all that shall be necessary to speed and assure his journey, as well by water as by land, without taking anything from him or his, for arrivals or departures, under any pretext whatever; and calling on you to allow him to pass, sojourn stop, and RETURN freely and surely (*omnique prorsus impedimento remoto transire, stare, morari, et REDIRE libere permittatis*), providing him even, if necessary, with good passports, for the honor and respect of His Imperial Majesty. Given at Spires, this 18th day of October of the year 1414, the third of Our reign in Hungary, and the fifth of that of the Romans.

In the course of his address to the Council, during his examination Huss said: "I determined of my own free will, to appear before this Council under the public protection and faith of the Emperor here present." At the moment of pronouncing these words Huss looked steadfastly at the Emperor Sigismund and it is related that a deep blush crimsoned his face. It was in allusion to this that in the next century the Emperor Charles V, when solicited by some of the high priests of Rome to cause Luther to be arrested at the Diet of Worms, notwithstanding the safe-conduct he had given him, replied: "No, I should not like to blush like Sigismund."

The two decrees of the Council relating to this matter, follow:

"The present Synod declares that every safe-conduct granted by the Emperor, Kings, and other temporal princes, to heretics, or persons accused of heresy, in hopes of reclaiming them, ought not to be of any prejudice to the Catholic faith, or to the ecclesiastical jurisdiction, nor to hinder, but such persons may, and ought to be examined, judged, and punished, according as justice shall require, if those heretics refuse to revoke their errors, even though they should be arrived at the place where they are to be judged only upon the faith of the safe-conduct, without which they would not have come thither. And the person who shall have promised them security, shall not, in this case, be obliged to keep his promise, by whatsoever tie he may be engaged, because he has done all in his power to do."

The second relates to John Huss in particular:

"Whereas there are certain persons, either ill-disposed or over-wise beyond what they ought to be, who in secret and in public traduce not only the Emperor, but the sacred Council, saying, or insinuating, that the safe-conduct granted to John Huss, an arch-heretic, of damnable memory, was basely violated, contrary to all the rules of honor and justice; though the said John Huss, by obstinately attacking the Catholic faith in the manner he did, rendered himself unworthy of any manner of safe-conduct and privilege; and though according to the natural, divine and human laws, no promise or faith ought to have been kept with him, to the prejudice of the Catholic faith. The sacred Synod declares, by these presents, that the said Emperor did, with regard to John Huss, what he might and ought to have done, notwithstanding his safe-conduct, and forbids all the faithful in general, and every one of them in particular, of what dignity, degree, pre-eminence, condition, state or sex they may be, to speak evil in any manner, either of the Council, or of the King, as to what passed with regard to John Huss, on pain of being punished, without remission, as favorers of heresy, and persons guilty of high treason." (For the original of these decrees see *L'Enfant*, ii, p. 491; for his translation which has been adopted, see i, p. 514).

These citations are taken from Dowling's "History of Romanism," New York, 1857, pp. 398, 402, 413, 414.

In the light of the foregoing we leave each individual to set his own appraisal on the value of the "oaths" taken by Roman Catholics to this Government and nation, which are of course "heretic" in their fundamental principle, ideals, standards and general personnel.

"D. L. Moody has the coarseness of body and mind that often characterises men possessed of considerable animal magnetism, and his language is often vulgar and flippant in the extreme. As for the religion he preaches, it is not the religion of Jesus Christ, but a sort of refined Voodooism, disguised in Christian phraseology."—"Church Progress" (St. Louis), April 10, 1897.